1: Lowie E-5 (1926) 1939 NT20 Washo NT20

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

> This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett[1] reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'ewe'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'ewe'we and

[1] *Op. cit.*, 21.

his wife to accompany him and when she saw him begin to sink into the water she screamed with fear. The rock stopped sinking with Mike only knee deep in the water. Since that time no one has attempted to enter the room. This promontory is the center of Water Baby habitation and is reported to be the upper end of a tunnel which extends under the mountains to Genoa so that Water Babies can move freely from the lake to the valley. The rock also marks the eastern end of a road of white sand reported to cross the lake bottom. On the northwest end of the road was located a bed of plants, probably wild parsnips, which doctors gathered for medicine. The wild parsnip was poisonous but doctors ate it to demonstrate their power. They also chewed it into a paste and spread it on rattlesnake bites.

Another spot familiar to doctors was a mysterious hole in the mountains near Blue Lake. The hole could be located by following a spiraling path of white quartz toward the center. According to the Washo tale, if a man dropped even as much as a hair into this hole it made a great roaring sound. Suzie Dick, a Washo woman, whose claim of being one hundred years' old is borne out by white residents, insists that as a fifteen-year-old girl she went to see this hole and was terrorized by a huge hand which reached up out of the darkness and tried to seize her.

Vaguely known to most Washo but familiar to doctors was a cave situated south and west of Gardnerville where ready-made grinding stones were to be found. These, depending on the informant, were made by old Indians or were put there by "nature" for the use of the Washo.

NONCURATIVE USE OF POWER

(2567-2593)

Indian doctors often used their power in spectacular displays, apparently to impress patients. Often these displays were competitive.

In the words of one informant: "Them old doctors used to see who had the most power. They'd stick four or five sticks in the ground, each one farther away than the last one, and see how many they could knock down." Then, disconcertingly, he added: "You can read about that in Kroeber. He tells about some other Indians who did that but I guess he didn't know the Washo did it too." This informant considered Professor Kroeber as an authority second only to himself in matters pertaining to Indians.

DIVINING AND RAINMAKING

(2553-2556, 2566)

There were no doctors with rainmaking power among the Washo. However, anyone, particularly a man deemed to be a leader, might encourage rain during the summer. The rite, which is still observed occasionally by individuals, consists of soaking a pine-nut cone in water and placing it on the ground in the pine-nut hills. Modern Washo look upon this more as a prayer, but in the past it may have been considered as a spell.

The ancient matriarch Suzie Dick steadfastly insists that less rain falls in the Carson Valley than in neighboring valleys because "nobody is talking to God anymore around here." While she talked she pointed to the clouds hanging over Washo and Antelope valleys and to

CHAPTER II

ECONOMY

Compared to more technologically advanced societies, the Washo had little processing, storage, or transportation of goods. It was a "direct economy" in that the producing group consumed most of its own products. Distances between the point of distribution and the point of consumption were usually not great.

Economic demands seldom exceeded subsistence requirements so that even when natural supplies were abundant accumulated surpluses were small. Surpluses in pinenuts are an exception to this, but since pinenuts were difficult to store for more than one year or to tranport in profitable quantities, this surplus was set aside for subsistence and not trade. If one family had a surplus in pinenuts there was a tendency for all families to have such a surplus. Therefore these were largely non-tradeable surpluses.[1]

Supply was determined by the productivity of the natural environment and the amount and skill of the human labor used in production and distribution. The part of wealth devoted to acquiring new goods and the social forms involved in production, distribution, and consumption played a minor role in supply.

Pinenuts (tagum), acorns (malung), and other seeds were among the major staple foods. A variety of roots, berries, and leafy plants filled out the rest of the vegetable diet. Animal fats and protein were provided primarily by fish and small mammals, especially rabbits. With the exception of deer (m¢mdewi), the large mammals, such as antelope (ayas), mountain goat (ogul), and bear (tabe) were not important in the diet. They were sought as much for their skins and the prestige of killing them as for their meat. Downs (1961, 381) writes "all informants emphasized that Indians shared food equally. Thus a statement made voluntarily that bear meat was not shared suggests different attitudes about bears." And there are suggestions that "the killing of a bear represented the ultimate in Washo bravery and the possession of the skin conferred extra powers on the owner." Birds, reptiles, and insects were also eaten. Several hundred species of plants and animals were known and used by the Washo. Merriam (n.d.) collected names for over 200 plants and animals. Numerous plants were used as medicines (Train, et al. 1941; Murphey 1959).

Water (dime) was carried and stored in deer intestine bags and basketry water-jars. With the numerous streams and springs in Washo territory no place

1. See pp. 57-58 for a discussion of pinenut surpluses.

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	Kl	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
Insect Food														
337. Caterpillars (piegs) eaten	+	-	-	+	+	°	+	+	+	+	-	+	+	+
338. Larvae in lake (kutsavi) eaten	-	-	-	-	°	+	+	°	°	+	-	-	-	-
339. Ants eaten	-	-	+	+	-	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	-	+	+	-	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
343. Bee "eggs" (nota) eaten	-	-	+	+	°	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (kua) eaten	+	+	+	+	-	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	+	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	-	-	-	+	+	+	+	+	-	-	-
347. Ground on metate	+	+	+	-	-	-	+	+	+	+	+	-	-	-
348. Cricket (miju or niju) eaten	+	+	+	+	+	+	-	+	+	+	+	+	+	+
35la. Picked up in early morning	+	+	+	+	+	+	-	+	+	+	+	+	+	+
352. Grasshopper (metata's) eaten	-	-	-	-	-	-	-	+	-	-	-	-	-	+
353. Caught by hand in early morning	-	-	-	-	-	-	-	+	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	-	+	-	-	-	-	-	-
356. Roasted in pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
357. Ground on metate	-	-	-	-	-	-	-	+	-	-	-	-	-	-
358. Stored, buckskin bags	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	-	-	-	-	-	-	-	°	+	-	+	°	°	°
361. Fetus taboo	-	+	-	-	-	°	+	°	°	+	-	°	.	-
362. Deer heart taboo	-	-	-	+	-	+	-	-	+	-	°	+	+	+
363. To young	-	-	-	+	-	+	+	-	+	-	°	+	°	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	+	°	-	-	-
365. Deer lung taboo to young	-	-	+	°	-	-	-	-	-	+	°	+	+	+
366. Lung eaten for strength	-	-	-	-	-	-	-	°	+	-	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	°	-	-
368. Scavenger eggs taboo	°	-	+	-	+	°	°	+	+	+	+	°	-	°
369. First kill taboo, if shot	+	+	+	+	-	+	+	+	+	-	-	-	+	+
369a. If trapped	-	+	+	+	-	+	+	+	+	-	-	-	+	-
370. To youth	+	+	+	+	-	+	+	+	+	-	-	-	+	+
371. To mother	+	+	+	+	-	+	+	+	+	-	-	-	+	+
372. To father	+	+	+	+	-	+	+	+	+	-	-	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	-	+	-	+	-	°	-	-
374. After ceremony youth eats special part	+	+	+	+	+	-	-	+	+	+	+	-	°	+
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	-	-	-	+	+
376. To father	-	+	+	+	+	+	-	+	-	-	+	-	+	+
377. To mother	-	+	+	+	+	+	-	+	-	+	-	-	+	+
378. Hunter distributes game	+	°	+	+	+	+	+	+	-	+	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	-	+	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	-	+	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	-	+	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	+	-	+	-	-
Miscellaneous Concepts														
388. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	°	+	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
389a. 1 night's continence	-	-	-	-	-	-	-	-	-	-	-	-	-	-
391. Smoking before hunt to aid luck	-	+	+	-	-	+	+	+	-	+	+	+	+	+
392. Smoking during hunt without special effect	-	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	-	-	+	°	+	+	+	+	+	+	+
394. Sweat bath	+	+	-	-	-	-	+	-	+	+	+	-	-	+
395. Talking during bath	+	-	-	-	-	-	+	-	-	+	-	°	-	-
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	°	°	-	-	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

N W A ● 262 136 [278] ●

W [252 251]

N W A 262

N W A 224

N [784]

N W A [783]

[p. 373]

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl2	Ha	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
979. Ornamentation: 3 spiral grooves	–	–	–	–	–	–	–	–	–	+	+	–	–	–
980. Paint	+	+	+	–	+	+	+	–	+	+	+	+	+	+
981. Blood	–	+	+	+	–	–	–	–	–	–	+	–	–	–
982. Feathering: 3	+	+	+	+	+	+	+	–	+	+	+	+	+	+
983. Or 2	–	+	–	+	+	+	+	–	–	–	–	–	–	–
984. Or 4	–	–	–	+	–	–	–	–	–	–	–	–	–	–
985. Spiral	+	+	+	+	+	+	+	–	+	+	+	+	+	+
986. Gum or pitch adhesive	+	+	+	+	+	+	+	–	+	+	+	+	+	+
987. Sinew tied	+	+	+	+	+	+	+	–	+	+	+	+	+	+
*988. Arrow poison	+	+	+	+	+	+	+	–	+	+	+	+	*	+
988a. Meat, decayed	–	+	+	+	–	–	–	–	–	–	–	+	–	–
989. Liver	–	+	–	+	–	–	–	–	+	–	–	+	–	–
*990. Gall	–	+	+	–	–	–	–	–	+	–	–	–	–	+
*991. Decayed blood from heart	–	–	*	+	+	+	+	–	+	+	*	+	+	–
992. Rattlesnake poison	–	–	–	+	–	–	–	–	–	–	–	–	–	+
993. Red ants	–	–	–	+	–	–	–	–	–	–	–	+	–	–
994. Special plant: tavisiqup	+	+	+	–	–	–	–	–	+	–	+	+	–	+
*995. Arrow release, primary	–	+	+	+	+	–	–	–	+	+	+	+	+	+
996. Arrow release, special	*	+	–	–	–	–	*	+	–	–	–	–	–	–
Arrow Straightener														
997. Flat 1-piece stone slab, unshaped	–	–	–	+	+	–	–	–	–	–	–	–	–	+
997a. Teeth used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*998. Oval stone slab, grooved	+	+	+	–	+	+	*	–	+	–	+	+	+	+
998a. 1 transverse groove	–	+	+	–	–	–	–	–	+	+	+	+	+	+
999. 2 or more transverse grooves	+	–	–	–	+	+	–	–	+	+	–	–	–	–
999a. 1 longitudinal groove	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1000. For cane shafts only	+	+	+	+	+	+	–	–	–	–	–	–	–	–
1001. 2-piece stone (pa'avi)	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1002. 1 groove in each	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1003. For hardwood only	–	+	–	–	–	–	–	–	–	–	–	–	–	–
*1004. Perforated horn	–	–	–	–	–	–	–	–	–	+	+	+	+	+
1005. Mt.-sheep horn	–	–	–	–	–	–	–	–	–	+	+	+	+	+
1006. Antelope horn	–	–	–	–	–	–	–	–	–	–	–	+	+	+
*1006a. Several holes	–	–	–	*	–	–	–	–	–	+	+	+	+	+
1006. 2 graduated holes	–	–	–	–	–	–	–	–	–	–	–	+	+	–
1009. 3 graduated holes	–	–	–	–	–	–	–	–	–	–	–	+	+	+
*1009a. Perforated stone, oblong, 1 hole	+	–	–	–	–	–	–	–	–	+	+	–	–	–
1009b. 2 holes	+	–	–	–	–	–	–	–	–	+	+	–	–	–
Quiver (Sangstoa)														
1010. Whole skin, head down	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1011. Skin obtained whole by "pealing" off	+	+	–	+	+	+	+	+	+	+	+	+	+	+
1012. Skin cut down stomach, rsewed	–	–	+	–	–	–	–	–	–	–	+	–	*	–
1013. Fawnskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1014. Wildcatskin	+	+	+	–	–	+	+	+	+	+	+	+	+	+
1015. Coyote, badger, etc., skin	+	+	+	+	+	–	+	+	+	+	+	+	+	+
1016. Beaverskin	+	+	–	–	+	+	+	+	+	+	+	+	*	+
1017. Young antelopeskin	+	–	–	–	+	+	+	+	–	+	+	*	+	+
*1017a. Piece of beaverskin	+	+	–	+	–	+	+	+	+	+	+	+	+	+
1018. Quiver holds also: bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1019. Fire outfit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1020. Arrow pulled over shoulder	+	+	+	+	+	–	*	+	+	–	–	–	–	+
*1021. Arrow pulled under arm	–	–	–	–	–	+	*	+	+	+	+	+	+	*
Miscellaneous Weapons														
*1021a. Atlatl	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1022. Thrusting spear	+	+	–	–	–	+	*	–	–	–	+	–	–	*
*1023. Shield (tapá)	+	+	–	–	–	+	*	–	–	–	+	–	–	*

[P.385]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

N 137 222 262 [278] Nutt. sawava leaves used as tea for colds, etc. My informants insisted this was in pre-white days.

483w. Identification: Atriplex argentea Nutt. unaka seeds used. Habitat, favored desert conditions, good soil needed. DW, a Pakwi, called the same plant sunu.

483x. Identification: Chaetadelpha wheeleri Gray. masai, an Indian lettuce, green vegetable food. Habitat, only favored spots where soil is good.

483y. Identification: Glypotpleura marginata Nat. commösigi eaten as greens. Specimen furnished by Miss Beyers, Indian Service teacher, from a collection made by her Indian students at Schurz.

483z. Identification: Hermidium alipes Wats. hiwovi used as medicine. Specimen from Miss Beyers; see note 483y.

484. Identification: Ephedra torreyana Wats. tsudupi tea for medicine; powder to use as salve.

N [278] 484a. Identification: Psathyrotes annua Gray. saiagava, emetic and physic. DW: "If one doesn't vomit he dies." Habitat, desert.

N W [278 226] 484b. Identification: Leptotaenia multifida Nutt. toza used for fish poison; smoked and chewed by Indians to cure a cold. Habitat, shady places on hillsides. Wa: The same word, toza, in both Paiute and Washo languages designates the root of Indian balsam. At: PS was first to mention use of toza as fish poison. He also mentioned rye grass (Elymus condensatus Presl.), watca wotavö, for house building.

484c. Identification: Chenopodium album L., from Steward, 1933, and Kelly, 1932.

W [362] 484d. Identification: Suaeda depressa var. erecta Wats., from Kelly, 98. wada seeds eaten. Wa, At: wada absent from Washo and Atsa areas.

484h. tövusi, nut grass. Habitat, meadows or stream banks. Steward, 245: "probably Brodiaea capitata Benth."; Mark Kerr of Independence, California, had "Taboose" identified at the University as Cyperus rotundus L., according to Frank Essene, Ms.

A [222] 485. AE: A crosspiece was placed on end of digging stick to serve as handle. Paiute name of digging stick is pörö.

N [249] 505. Owens Valley: + (Steward, 247).

509. Owens Valley: Tobacco yield was increased by burning, pruning, and irrigating (Steward, 319). Tg: The Tagö knew that tobacco grew better in burnt-over places, but they did not set the fires. Wa: - (Smith, notes).

N [342] 527. Wd: BJ said there were no caves near Burns, Oregon, but there were many of them on Juniper Mountain. These caves were thought to

N [744] have been inhabited during winter months, also used for burials. BJ had seen the caves, had never seen anyone living in them, yet remembered "old-timers" telling of the caves as habitations.

N [317] 529. Seven bands absolutely denied aboriginal use of any salt. Only PS of McDermitt even mentioned any salt from plants. Tö: The Tövusi went

NR13 Northern Paiute NR13
Washo N72e
Achomawi N55

A 411 bow obtained by trade from "down below" in California. The Achomawi traded sinew for the finished bows, which informant called "hickory." Sinew glued on with fish glue.

N 411 940. Owens Valley: Steward, 259, cites Chalfant's account of (mountain) "mahogany bows with reverse curves at ends."

942, 945. Owens Valley: + (Steward, 259).

946. Kl: Sinew was wrapped not glued (AL).

948. Paviotso: "....the powerful recurved bow of mountain-sheep horn was not uncommon" (Curtis, 15:71).

953. To: - (LP).

954. To: - (BS).

960. Owens Valley: + (Steward, 259). Ki: Undecorated (Kelly, 142).

960a. Owens Valley: + (Steward, 259).

Arrows

961, 966. Owens Valley: + (Steward, 262).

967. Paviotso: Arrows without foreshafts (Curtis, 15:71). Ts: Shaft usually made of chokecherry; some cane.

968. Owens Valley: + (Steward, 259). Lovelock Cave: + (Loud, 97, pl. 47, k,l).

969. Lovelock Cave: + (Loud, 97, pl. 47, b,c).

970, 970a. Owens Valley: + (Steward, 260). Lovelock Cave: + (Loud, 97, pl. 47,a).

971. Owens Valley: + (Steward, 260, fig. 3,a).

972. Owens Valley: + (Steward, 260, fig. 3,d). Sa: Arrows for ducks not wrapped, as in Owens Valley, but a feather was tied near point to keep arrow from sinking.

973. Owens Valley: + (Steward, 260, fig. 3,c).

975. None of my informants made arrow points. For the most part their knowledge of types was gained from arrow points they picked up. In private and public collections in the area several types occur. The 2-notch type seems to have been the most usual.

976. Owens Valley: - (Steward, 262).

W [411] 985. Wa: + (Smith, notes).

988. Owens Valley: Used a yellow mineral (Steward, 263). Ki: + (Kelly, 145): spleen, wild parsnip, and rattlesnake poison.

990. Owens Valley: + (Steward, 263).

991. Owens Valley: + (Steward, 263). K2: Decayed blood was mixed with a yellow berry which gets ripe in September.

W [278] 992. Wa: + (Curtis, 92; Smith, notes).

995. Owens Valley: + (Steward, 263).

996. Ts, Pa: Have secondary release, arrow held to string with thumb and index finger but middle and fourth fingers are used to help pull on the bowstring. Wa: Informant recognized that the Washo have same arrow release as Ishi had (University negative 15-5957).

Arrow Straightener

N 413 998. Owens Valley: + (Steward, 260, pl. 4, fig. 1, shows oval straighteners as described by other Paiute). Wa: + (Smith, notes).

W [411] [p. 432 (B)]